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Friday, May 1, 1970

MUSIC

PART I

MR. NYLAND: General conditions of life are at the present time very bad. I mean by that, life on Earth, as a result of a variety of different factors and influences. We find of course ourselves in this particular era of progress constantly affected, and many times in the reverse way from what we would wish, much more suffering than is even necessary for the maintenance of organic kingdom and Man on Earth. The total quantity of suffering is quite useless. In order to maintain life on Earth for the purposes of Earth itself, very much smaller quantity is needed. And we simply suffer because of conditions which have gone out of hand and for which there was not enough control and not enough insight, and we will suffer the consequences. There is no way of telling what exactly will take place. Individually, we will receive a variety of different things that we will not like.

We are at a point, at the present time, for us - also as a group - where day after day something happens to one of us or in our immediate neighborhood. When I wake up in the morning, I inquire: What has happened during the night? And then I sit and think: What will happen during the day? And usually, sometime during the day, some kind of an accident, some kind of an event has taken place, some kind of - whatever may be - not always the result of stupidity, sometimes a little ignorance, sometimes carelessness; but usually something happens every day. It makes me a little apprehensive because it makes me think then: What did we start? And where will we end if one keeps concerned?

You see, at such a time it could become quite easy to become less concerned. One could continue to talk about conditions of the Earth. One could keep on writing books about how bad it is and also how to explain it. But very seldom that if one wants to remain in close contact with it, there is felt a responsibility, that something has to be done about it. We do not know exactly what to do. That is, it is rather difficult when they come up all of a sudden - - of something quite unforeseen, and that we have to face it, and that then our wits, I hope, are there that we can cope with it.

But you see, being unforeseen, one cannot prepare. And almost any kind of a thing can happen in our society, because there are so many different aspects and facets of it. And we've gone away so far from simplicity of life. And that every once in a while then the thought comes, "Let it be for whatever it is and let it work itself out," that is, as if a Zilnotrago has taken place and one has to wait. And of course the only solution is to find a means by occupying one's time and not to be affected so much by such conditions than only using them as an opportunity for discussing Work. That is the only way out, because what else will one do? One can keep on reading beautiful books. And one can be affected

by the good side of Mother Nature. And one can really become under the influence of certain things that affect you either emotionally or intellectually. And for a little while you can close your eyes to the suffering of the world, when for yourself there is something that is reached. But when it is usually one- or two-centered only, it does not really give you an equilibrium to live with that what takes place in the rest of the world, because there is constantly the suffering or even the contact so that one knows it is happening in one's neighborhood. And it touches you in a different place - in your heart, which we call sometimes then 'Conscience' - and not in your heart where only are esthetic values. I say we can drown that kind of concern every once in a while by saying, "Fortunately I know about this and I know about that, and I stay with that;" and then, as I say, the mind or the feeling can be quite satisfied, and one doesn't want to look at the world than only (to) say, "It is too bad."

When certain things happen in the neighborhood, you have to do something - one feels that. It is, you might say, 'commonplace' almost, that at least one shows a little kindness. But the sooner you can get out of it, the better it will be. And many times a couple of dollars or a little salve for the wound is enough to satisfy your conscience. It's not your real Conscience. It is simply based on what you have received in your mind and in your feeling and that has given you a certain value for conduct for your life. But you have not been touched sufficiently because it stayed within the centers.

I mean by being touched, simply that that what one receives is converted. This is the enormous difference of the teaching of Gurdjieff: that a person should not be satisfied by just receiving beautiful information, but that there is a requirement that one starts to act in accordance

with what one has received, and that that what one has received is really understood in the right way. Gurdjieff emphasizes this many times when he emphasizes the necessity of the creation of something else which is not of this world, and which then, because of this creation as an Objective Entity, can become of help to a man who, in his subjectivity, really does not know what the truth is. He knows it more or less for himself and he can think about it for quite some time, but there is no divine insight. And what is really the criterion for himself?

It is when he Works, that in the midst of suffering, he remains balanced. That he is within himself in equilibrium. That although the suffering of others will affect him, and of course he will do what he can, that within, he is not disturbed or swayed; or, not suffering in the real sense of the word. But that he keeps on being what he is, and therefore he can adapt himself to the conditions, new as they may be, and requiring a certain kind of help. But for himself, he will not lose himself.

This, I say, is the measure of what is Work for oneself, and it is also the measure for all kind of religions. It is really in that way that Gurdjieff emphasizes the necessity of the creation of something objective, which does not exist and has to be made; and is not given by God to a subjective being, because subjectivity for a man is sufficient for the place where he is. And it's only when he wishes to aspire to a different kind of a level that he has to develop something with which he can go to that higher level. And his mind and his feeling as they are - and beautiful as they may have been developed - is not enough for a man to use what he knows and what he feels for the purpose of climbing up a ladder. For that he needs a conversion of energy and an insight into his inner Life from his inner Life out, so that that what one hears is not received only with the two centers, or sometimes only one, but it

can be received by means of all three centers. And that because of this, man changes; and in the state of this Triunity in which he becomes concerned with all the events that happen to come to him and through which he has to live, that he is not turning away from it, but that only the Three-Unity will give him equilibrium within himself. And with that then he will be able to know what to do or to feel correctly and to remain active - not withdrawing, but facing the situation regardless of how difficult it may be, because he is not afraid of suffering. He knows that suffering is necessary under certain conditions. He also knows that suffering is like a training period, that the suffering can actually teach him certain things for himself, for the embellishment and the furthering of the growth of his Life. And that a man, when he is one- or two-centered, will not reach that height because two centers cannot make one. That is the difficulty when there is constantly a conflict between the two. But even if they are unanimous, it does not mean that one acts on it. So that the activity for a person in his life as it is, is the necessary requirement for the utilization of whatever has been received mentally or emotionally. And that only when it has been put into a practical form, that he then can look back and say that the three centers were united, and that the form of his life is now a Life expressed in three centers as a three-unit. Then he is a man - because he is not a man when it remains only two-centered. And this is what we don't understand, that for inner Life it is necessary to engage all three centers.

It is always this question of an understanding of the Law of Three. And it is the difficulty to find the third force,* because we know the two. And whenever there is any conflict between the two, that what is heaviest wins. And then there is only a little bit left, which is the

difference between the two forces. And it is not enough, because it does not give a man a chance to free himself from this Earth. He will not get it by constantly thinking or meditating. He will not even - when everything is silent within him - come to a point of departure. He will not know what it is to die to himself, because he keeps on feeling and thinking, and hoping that God will recognize him. God will not recognize a man who is not three-centered, you see, because the Nature of God is three-unit - Triunity - not dual.

It's interesting if you try to keep on thinking about that: That in the creation of the little 'I', that what is 'I' as Objective Entity does not and cannot recognize your form. It cannot have knowledge even of your brain, or your feeling or emotion. It only will know Life, in the activity of any one of those three centers. And the requirement for Objectivity is to recognize Life and not form. And as long as we remain with the form as a simple result of observation; or even, when with observation, there is a little bit of impartiality connected, it is not until the moment has been understood as being free from associative values that a man truly can say that he has an 'I' functioning. But that all three, again, as a unit, have to be present in Work. That's why we talk about 'A-B-C' as three different qualities which are needed to be united in a man; and that then man himself becomes the third force in respect to the two opposing forces of Life as it is presented to us on Earth, because on Earth itself, we live in duality.

You see, if 'I' can be created in that kind of image, God will recognize that. He cannot recognize us. Maybe He doesn't even want to. And on that basis there is the doctrine, of course, of the necessity of a Mediator. But when Work takes place, Work is the Mediator. <u>That</u> we call it sometimes, and it is that recognition of the necessity of Work, <u>not</u>

the necessity of being in contact with beautiful things or beautiful people. But that that what has to engage oneself is an understanding of Absoluteness within oneself. And that inner Life will only grow when thatwwhat is indisputably the Truth will help inner Life to develop.

Our attitude towards events - as we say Life on Earth present(s) themselves to us - is simply that you cannot change the conditions, not at the present time any more, and not with a small group. They can be changed by explosions, or by revolutions of certain kinds or completely upsetting economic conditions - earthquakes - cataclysms of a certain kind. But then it will affect a great many people. And because of such a mass being affected, an entirely different kind of a force will be created.

The necessity of a group is to understand that a group as a whole belongs together, and that a group will only have Life when each member has a Life; and that on the basis of meeting each other as Life, there will be Life in a group. And that therefore, one's actions become more and more related to the requirement of what is necessary for the continuation of Life as a group existing.

You see, it is not physical work. And it is not even that one has accidents with cars. And it's not even that someone happens to fall off a roof. You see, these things of course are accidental, and they are terrible for those who experience it, and also for those who are too close to it. But that is really not the important thing. The importance of such event -- such events is: How am I, when that is communicated to me? What is then <u>in me</u> that is not disturbed? Although the totality of any activity in any of the three centers is immediate and will wish to alleviate whatever suffering or ill there is, it has to come from something that is, without any question - I say now Eternal as Life within

one, and that it can come out, at such a time, as Life untrammelled by the form, but recognized by those who are associated with one. This is the strength of the group, and because of that, the activities of each member of the group will affect the Life of the group as a whole.

That's what I have tried to tell you already many times - for more than a year I have said it. And we still make mistakes. And we still don't understand. And we still think that we can get away with it, with the way our nature - if you wish to call it that way - is, and blaming then that kind of configuration for the happening of certain conditions. And it is not true that it could not be changed. But for that you have to have a wish so deep that it touches your Essential Being. And that can only be when your Being has been affected by the totality of Work; when within your being there is something that I call this particular 'point of no return'; where there is, without any doubt, equilibrium, because there is at that point no motion. You produce the motion coming from there, and that becomes the third force. And it simply is attached to you - or to each one of us as a personality - but it brings the personality as a whole up to a different kind of a level. It is by means of the creation of the little 'I', making contact with that what is within oneself the center of all living, that then the force which is a result of <u>that</u> meeting, is directed from inside out towards a higher level - one says 'God' in order to give that a name or an indication of the direction; it could be away from this Earth. Then suffering can be carried and it can be suffered. It can stay and it can be alleviated. One can do everything possible for it. When it comes from there, one need not suffer. One has sympathy. But one understands then. And of course, because of the understanding, <u>if</u> it could be Conscious and Conscientious, one could even direct oneself as if one is on a little higher level and looks at oneself

and sees how necessary it is that this body has to become a servant.

This is the problem - that the body is not a servant when there is just a little enjoyment in the brain or the feeling - because at a certain point the body will refuse; it cannot do it and it doesn't wish. And it does not want to overcome it, because there is no desire whatsoever. And there is no knowledge even to acknowledge the fact that the body is needed in order to make a triumvirate of that what really could become a unit. And this has to be learned in Work: that the body is and has to become a servant and not any longer a little king sitting on the throne of the Earth.

You see, a development, when it is just one or two centers - enjoyable and lovely as it is - is not enough; it has no particular power over the body at all. The body will sneak around it and get away with whatever it wishes. But when there is a force which can be connected as Consciousness and Conscience, as a result of making a relationship between a certain part of the mind and the body in an observation process, and introducing then impartiality - because one doesn't want interference with ordinary feelings - that then there has to be a real wish to understand what is the idea and the concept of a Moment, because the wish is based on that. The wish is not based on associative values of oneself within one's personality. The wish can give you at that time the Truth when there is really the desire to see things in a Moment, and not in any length of Time.

I talk about these things, of course, many many times, because it has to be repeated so that you will not forget. You will always put a little water in the wine and think that in diluted form it's the same. Really it isn't true at all. There is only one way. That is through Objectivity towards freedom. Not through Silence alone; not through esthetic moral values alone; not with deeper insight in the brain alone. The totality of a human being has to be engaged totally in an effort in which the three

centers become united when one considers that as a certain method which he wants to follow and which we call 'A-B-C'. And there is the crux of the matter. There is the fundamental issue. And you have to face that; because if you don't want to believe in it and if you want to have your own little interpretation - I'm sorry, it will not get you anywhere. It will get you in a very nice little place - on Earth. It will not give you wings. One can quarrel about the idea that one ought to have wings, but of course that kind of a quarrel is absurd. Each person is forced to have wings when he dies, if you have any belief in the continued existence of your Life. But we don't want to become too philosophical when we have to face ordinary affairs of ordinary life.

How will we meet the next event? What will be in us? What are we doing now to help with those who have suffered and are still; where there is still something to straighten out; where there is still chance that maybe next time we will have a little bit more wisdom - and let's hope understanding, because it's not the knowledge that will do it, it is only the understanding. And the understanding is the result of a triunity of the three component parts of a man. Understanding will not get you when you simply keep on adding fact after fact in your knowledge. Something has to take place with that knowledge. It has to be utilized. And in the application - and then as a resulting experience - you will have an understanding.

The most obvious thing, of course, we think about, is David. And fortunately he's much better. It is a matter of rest, I think, now. I also have suggested - not too many people go and see him. Just a few - it's enough for him. The desire for Life comes back when the mind starts to operate a little bit more. It was a severe shock. And so, what will you do when you cannot visit him? Can you have any belief in the possibility

of sending certain thoughts, pure as you can make them - as pure as you can, as desirous on your part to make them such that they may be of help to him - to give him part of your Life, by a consideration, perhaps when you are quiet; and if you could, at such a time, try to 'wake up' as we call it, that then, within yourself, it could be as if a force is accumulated in your head - in the back part of your head - and that there then is a sincere wish to send such energy in the direction where you think he is, and that you then hope it will be received. That is what you can do, if you areally wish; it could be very successful and helpful to David.

We drink to David.

PART II

MR. NYLAND: I want to say certain things in connection with the Barn activities: Chardavogne Barn Activities. Before I will be accused of being a plagiarist, I will say that it is interesting that Chardavogne Barn Activities is 'C-B-A', and that Work for us is 'A-B-C'. It happened to be mentioned - perhaps all of a sudden - by Marjorie, and I promised I would not even try to pass it off as originally coming from me. But it is too good to let it go. Because now, for some reason, having chosen that 'Chardavogne', which was already a strange name to start with, and then 'Barn' - of course, <u>that</u> is - but 'Activities'. I could have said 'Industry' or 'Associations' - which would have been all right for an 'A'. There have been various words that I had in mind; finally I settled on 'Activities', and there it is: 'C-B-A'.

What does it mean? Are we going at the Activities backwards? Or do we get - in the Activities - the difficult period first, and then it will be a little easier? Do they function - that is, the Activities - in

accordance with the rules of 'A-B-C'? And of course, they don't. And that's exactly what is opposite: The Activities, although they belong to Work, do not follow the law of Work at all. The Activities are firmly rooted in the ground. They are started from an idea which we germinate in a special kind of a greenhouse which we call 'The Barn'. But then when they become Activities, they are rooted in the soil of ordinary life, even if the information and the help and the stimulus they get come from a central point of a group as a whole.

So we work in accordance with the ordinary laws belonging to Mother Earth - 'C-B-A'. That is the way we will have to look at it all the time. That is why -- and for instance, I've emphasized the commerciality of it, to keep our feet on the ground, to do certain things for the sake of earning money, which will be useful for those who work for it and also will help to maintain Work at the Barn in accordance with 'A-B-C'. And that each person who has come to Warwick because of us being here - even if they bring a trade of their own - I do believe that they are sufficiently stimulated by whatever takes place at the Barn that they could consider themselves a Barn Activity. And that in that sense they could become much more part of the Activities as a whole, and then of course help to maintain in accordance with their own capacity whatever they can contribute. I see this more and more as a necessity to become independent.

Whenever difficulties will arise, which do - as I've said before - at the rate of at least one a day, then they have to be straightened out. They only can be straightened out, many times, by the application of ordinary rules belonging to Earth. And expenses connected with that have to be paid for because we as a group will not incur any debts, and we will not live on credit, and we will not live - <u>if</u> we can possibly help it - becoming dependent on the bank note which has to be paid at a certain time.

The aim is, and has been, and will even more so remain that we become completely independent also in our commercial activities. It has required a little investment here and there; and we have made many mistakes, I think. Not necessarily of our own doing, but simply having to choose from different people, and not having enough ability in such people - although a willingness - but many things have been against us.

It seems that the karma of the Barn is a very difficult one. But, you might say, it's our own creation. And if we have created it, nothing that belongs to the karma of the Barn should be too difficult to overcome. We will make a few changes again, in order to keep up stimulus, and to recognize more and more the purpose and to see that we fulfill that particular purpose. It concerns this time - not Amity, although that we started last week to so-called 'beautify' it.

Let me say a few things about that. How do I visualize that little village? Apparently the farmers around have not paid much attention to the old buildings when they became empty and not used anymore, and they fell down. And we came in and took them to our heart, and tried to do something with them; and tried to improve them, strengthen them, paint them, clean them up so that the village will be restored as a village. And the obnoxious kind of things that are still around, and the big heaps of rubbish which were collected last week - certainly they have to be removed. All the different things can take on a certain pattern. And the beautification, the way I see it - I would love to see that village, early in the spring, filled with blossoms. I would like to see dogwood, sugar plum, apple trees, pear trees, apricot; I would like to see such a variety of blossoms: flowering maple, maybe some a little exotic - iris, daffodils, forsythia bushes - I would say, all over the place; planting them, with a certain order, but a sea of blossoms.

Have you ever seen a village of dogwood? There is one in existence, in Connecticut - very near Westport. It's a village that is maintained, I would almost say, for the dogwoods; and there are several avenues - I don't know if any one of you have ever been there - if you haven't, it is worthwhile, very much, to see it. It is so beautiful it takes your breath away to see a whole village, street after street, filled with dogwood trees, all in bloom. It doesn't last for much longer than probably two weeks when they are in full, f ll splendor. But I have something like that in mind, that when one turns the corner and there is Amity, that people will stand still and be surprised. I would like to have this kind of attempt that we are making, small as it may be, be used as an outstanding event, as a symbol in which it shows that that what we wish is Work; that the symbolism is physical work to the outside, representing, for us, Work for our inner Life, so that no one will know than only look at that what is the accomplishment in the beautification; and that only we, being in on a secret, will perhaps every once in a while remember.

But what I had reference to were the three stores in Warwick. I think we are fortunate. We are going to revive them a little bit. They need it - I think they sorely need it. New life, a fresh wind. Something that really will become much more what it ought to be. I think the Bookstore is a Chardavogne Barn Activity bookstore. I think that the Sound Workshop belongs to the Chardavogne Barn Activities, with all repairs being done as if that what one repairs is one's own. And that the Railroad Store will become a center of all Chardavogne Barn crafts. So we are arranging: We are helped a little bit by Margaret, who came here,aand who would like to continue, if she can arrange it - which comes in very good time, when Joanne for a little while will have to be somewhere else. Dick Merz came also, very appropriately, that we can really build up this,

particular repair department and information about the different things we have to use ourselves, and because we are, you might say, in the electronic business, can really buy cheaply and quickly without delays. And that the Bookstore will contain gradually such a surplus of books which have a relation to Work, and ethics - esoteric knowledge - and that the accent will be on that kind of a bookstore; and not necessarily belles lettre, but only when there is some kind of a philosophy that is worthwhile enough.

All of this will take advertising. It will also take perspiration, particularly with the Railroad Store. And I'm very glad that my son Eric has taken an interest, because he is - I would almost say, 'from his home beginnings' - interested in making things, furnishings and designs. We ourselves, some years ago, formed a Design Group Incorporated, of which my wife was president and I was vice-president and Eric was treasurer. And we had a store, in New York on Sixty-fifth Street, so that the different members of the Design Group could display their particular wares. And it was very interesting - it was in an expensive section, right off Lexington Avenue on Sixty-fifth Street - and we maintained it, and the store looked beautiful. And many of the things that we then did will come now in good stead when we consider: How will we design a store for the purpose of Chardavogne Barn Activities, which always has been my aim, as you know.

We will dedicate, to start with, one whole room to all such activities: the room to the right. It will be solely used for all the things we can make. Whatever is needed in order perhaps to fill it up a little bit, we will be quite reluctant. I would like the emphasis of that store to be so definitely a Chardavogne Barn Activity that immediately when you enter into the door, you will see a big sign on the wall, in big letters, about

eight foot long - just on the wall - a sign, perhaps on cherry wood, painted, so that everybody can read it - it will say: CHARDAVOGNE BARN ACTIVITIES. Underneath that will be some shelves; along the sides will be tables. There will be a chance for all kind of pottery. Everyone who makes pottery which is perhaps salable, or has beauty, or has at least a commercial value will find a good haven. We will still have to settle on price, because that is always a difficult problem with any kind of store. I would invite all kinds of leather goods. I hope that gradually we will learn how to tool leather for bindings. I hope that we will be able to have more than two jewelers so that they can display their wares so that everybody can see it. So that we can start advertising: "This is the Chardavogne Activities -- Barn Activities Room." It will not take anything away from the rest of the Railroad Store, and we will of course have certain things that are beautiful, lovely and of use. Also that we will have to rearrange - a little. Because I would like the weaving and the teaching - both of weaving and embroidery - to be transferred for the summer period to the Barn - upstairs, where we will then put the weaving apparatusses, all the looms needed, cover it up, keep it in trim, make sure that also that part of the floor will be finished, so that really there we can start a little school of that kind for such kind of crafts. We will gradually introduce into the Barn activities, some kind of schooling, to teach the little children certain things, if we can, dependent how old the children are, to relieve sometimes, maybe, the Nursery. I see the possibility of that, of course, first at the Barn, and afterwards at the Chardavogne Village.

I think that with these kind of changes which we will now make, and we will go after them with tremendous effort -- I hope that each person, even slightly interested, would become more interested, and those who are

very much interested, that they will explode with their interest. It will cost us some money; we will advertise it sufficiently. I think we can be clever enough. The sign in the Railroad Store will be eight feet long and about eight or ten inches high as letters - did I say? - on cherry wood, painted beautifully. It will draw attention. I want people, when they come into that store, that they will remember 'Chardavogne' and the Barn. We are now at the time where it doesn't matter what people say. We have established, more than enough, a foundation which is recognized as being honest, serious and that we work.

The construction company is developing. There is still attention necessary for the garage: We will keep on painting it; the roof. We will paint the bakery. We will correct everything that is needed, including if we can, water supply for the Guest-house so that there can be decent toilets. But that, as you must realize, is a great expense. And it cannot be done until we actually know where the money will come from, because in drilling a well you cannot stop half-way. I would like much and much more to see that all the different activities are united and put up a united front. I really would want people to wish to work at any one of those three establishments. Not always for money, but to help as you do every once in a while now in the garden, for your own benefit. If money is needed, you know there is always a chance that we can take care of it, because, you might say, I do that all the time, even without your knowledge. And it is not that I want people to starve to death in order to be able to help us, but certainly I'm quite convinced that by a little bit (of) measurement of a certain kind, and perhaps even at times a little extra kind of work for the purpose of maintaining oneself, that then there may be a chance to give some free time to such things.

We're working on the road to the Village. You remember David was in charge. I think he'll be very sorry, but we will continue even if he is not there this weekend. I hope he'll be back the following weekend. We start the bridge tomorrow, or Sunday. I would like Ron to take photographs. I would like Ron - or whoever can - to take photographs of Amity. I would like - and I've asked Joanne - to see if Victor Wolfson wouldn't write a little article - just a little reference, almost saying with so many words that a lot of people talk about pollution and beautification, but that we have gone ahead and simply tried to metamorphose this little village. And that we all were there, whoever could be spared, and that even it become an incentive for the people in the church-yard; that is, the parishioners of the church. It will become more and more of that kind. You will see, when the little village can start and we can put the first stone there for the first building, there can be joy in your heart. It will take some time, but that doesn't matter. It will take some money - also that doesn't matter.

I am not going as yet to the Pacific Coast, because I honestly don't dare. If it is still, as a possibility, that practically every day something has happened - for which I'm glad I happened to be here - I just cannot take a chance. And I won't. And I hope that those in other cities who may listen to this little talk, that they will understand that I wished I could come, or go there, but that honestly my Conscience will not allow me at the present. As soon as I can I will go, of course. In the meantime, we have to over-bridge this very difficult period.

I beg you again, to be extremely attentive. Try not to forget. Please, when you have bad driving habits, will you put a little note right there on your window-shield? So that you see it and are reminded? That's nothing unusual. At the time when Austria-Hungary was independent, of

course, and also separated from Germany, the rules of the road were different in one country: In Germany it was the same as it is here - the driver sits on the left side of the car. As soon as you cross the border, you have to drive on the left side of the road, and you are supposed to sit on the other side, but of course you cannot change your car. So they gave you, at the douane - at the custom house - a sticker to be put on your wind-shield, to be in your way when you looked out, but it reminded you: Keep to the left, and don't be too habitual.

This is what I mean for such people who are apt to forget, and who, without any doubt, drive too fast and have no consideration for their car or someone else's even. It's quite wrong. It should not belong to us anymore. I am a fast driver when the road is clear, I know that. Even with my eyes a little bit worse than usual, I still -- I still do it, when it is possible. But I don't do it when it's--when it would be stupid. And this is what I want you to know. Whenever you work in any kind of activity, whenever you have a pick-axe: consider the people you're working with. When you have a shovel with dirt, don't throw it on the feet of someone else who happens to be working next to you. When you have a hammer and you want to drive in a nail, make sure that you do it right - not only that you don't hit your own fingers, but so that the nail won't come out when you hit it; that is, that it jumps out because you didn't hit it right and it may go into someone else's neck. Careful to walk across lumber with nails in it; not to step with your foot into holes where you should see there is a hole; and don't take a chance.

Try to make one week, if you can, without any accident whatsoever. At least, that I don't know about. I know the tendency is to hide it. You think that I always go after you, because I get a little angry, and

sometimes, I must say, I am provoked. I can not sometimes see such stupidity when it is really carelessness that caused it. And I wished you would grow up - all of you - wherever the shoe fits. Even if it is just a little bit and is uneasy, please do all you can; like we considered every once in a while a day of austerity, this is a week of taking care - prudence - really care--carefulness; that you really see what you're doing, and slow down when necessary. Include in that - your speech.

Try during this coming week not to make any hasty remarks. They are very bad. You cannot be responsible. And of course it will show what you are. But it also can do harm, because many times you really don't mean it. "One moment of carelessness might make you cry for years." That is not my own saying; that is a translation from a Dutch proverb. I do not know if there is an equivalent in English. But the Dutch are very good at short pithy statements, based on life over many years of experience. And every once in a while when I translate, it is a pity, because I do damage to what was the original. But it is also possible to keep the principle intact. I ask you to behave like mediocre grown-ups. In any event, not like little children or teen-agers. If you want to become a man, you may as well start.

I would like to add to that particular suggestion that those who know -- who know how to unroll the film, for one week, each evening try that exercise. If you don't know it, there are enough people around who can tell you. It is a very good exercise because if you could see yourself in an ordinary sense in memory, it is of course yourself which is then past and you cannot change it anymore, so you may be able to see the truth. But also, when you recall, you are not involved in it - not as much - and it might give you a chance of becoming, even so little, impartial about yourself. You might learn what is meant by the impartiality as a

neutral statement of the fact that during the day you have lived and did this and that at a certain time and at a certain place. And I hope then that that kind of recalling, and you might say, 'observation', will actually give you the picture of what you were, and of course, what you still are; and that you might be able then to accept behavior forms which otherwise you would just let pass by. This can take place after the film has been unrolled. Although doing the film like that is a very good means of falling asleep, it is possible that when you have finished, that you then recall certain incidents, and that if you could consider yourself then as a human being, you could perhaps also judge if at that time when when your behavior was such-and-such, if it actually was correct, even in accordance with the rules of your own Conscience, to whatever extent that at that time happens to exist, and happens to be developed.

I hope you will have a good week. Goodnight.

We will drink: We'll drink to the week and your attempts.

END TAPE

p.5 *Tape reads 'law'. Changed to 'force'. W.A.N.

Transcribed: Andy Andrews
1st Proof: Marjorie Corbett
2nd Proof: Lenore Beach
Final Type: " "